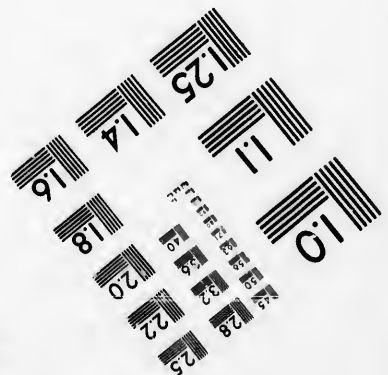
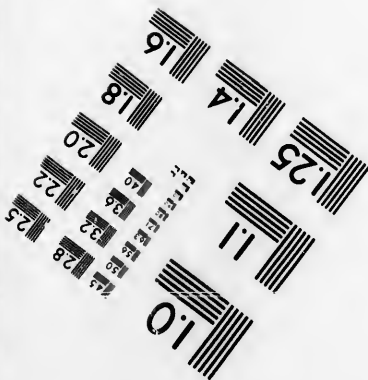
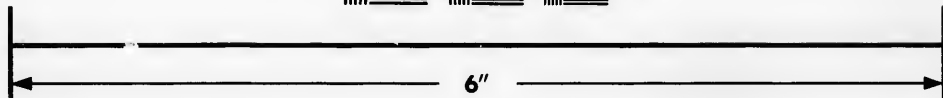
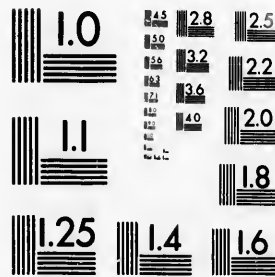


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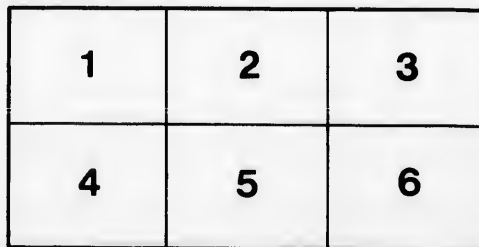
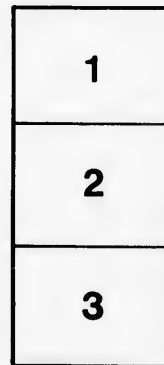
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BRIEF MEMOIR

OF THE

REV. WILLIAM KNIBB,

LATE

MISSIONARY IN JAMAICA.

WITH AN APPENDIX,
CONTAINING A SKETCH OF THE HISTORY OF THE
BAPTIST MISSIONARY SOCIETY.

BY

J. M. CRAMP, A. M.

MONTREAL:

PRINTED AND SOLD BY ROLLO CAMPBELL,
PLACE D'ARMES HILL.

1846.



MEMOIR
OF THE
REV. WILLIAM KNIBB,
LATE
MISSIONARY IN JAMAICA.

Mr. KNIBB was a native of Kettering, England. He enjoyed the benefits of early religious training, and feared the Lord in his youth. His elder brother Thomas was also converted while young, and determined to devote himself to the service of God in the missionary field.

Mr. Thomas Knibb was sent to Jamaica by the Baptist Missionary Society in the year 1822, for the purpose of establishing a School in connection with Mr. Coultart's congregation, at Kingston. He entered upon his labours in the early part of the following year, and had the honour of being the first person who opened a school on the British system, for the children of slaves. His efforts were highly appreciated, and his success, both as a school-master and a preacher, encouraged the church to expect cheering results from his diligence and zeal. But those hopes were disappointed. After an illness of only three days, he departed this life, April 25, 1824. His dying words were, "Had I a thousand lives, I would gladly spend them all, and sacrifice them all for the good of the perishing negroes in Jamaica."

No sooner did intelligence of this mournful event reach England, than God put into the heart of William Knibb to go and occupy his brother's place. When this determination was announced to his afflicted mother, she cheerfully acquiesced in it. "Go," she said, "my dear son—

and rather let me hear that you sink beneath the billows of the ocean, than that you bring a disgrace upon the good cause."

Mr. Knibb left England in November, 1824. He arrived at Port Morant, Feb. 12, 1825, and three days after reached Kingston, where he was most heartily welcomed by the negroes.

The school-room which had been occupied by his brother being very small and inconvenient, a new building was erected, in a better situation, and there Mr. Knibb devoted himself to the instruction of the rising race, with commendable assiduity, for upwards of four years. The school flourished greatly under his care. When he commenced teaching, there were about eighty scholars; two years afterwards, the number had increased to two hundred and eighty, and it continued to increase during his connexion with it. The children were strongly attached to him. His affectionate manner, and ardent desire for their improvement secured their devoted regard.

In addition to his employment in the school, Mr. Knibb was regularly engaged in ministerial labour. His pulpit exercises were very acceptable, and were greatly blessed. He preached most frequently at Port Royal, near Kingston, where a church was formed, over which he presided. In 1826 he removed his residence to that place. The following passage from one of his letters contains an interesting account of the dying experience of a female slave, a member of the church at Kingston, who had derived much benefit from his ministrations:—

"A day or two before her death, I found her lying on a mat, her head supported by a chest, which I suppose contained her little all. As I entered, she attempted to raise her emaciated frame, but was unable. Her eye glistened with delight while she said, 'Oh massa, me glad to see you. I have prayed I might not die before I tell you how good Jesus is;—him too good—him too good.' I endeavoured to impress upon her mind a sense of her unworthiness. She replied, 'Oh, me know me good for noting, but Jesus die for me, and me no afraid to die an go to him.' I prayed with her, and taking her hand as I came away, I said, 'my friend, I wish you an abundant entrance into the kingdom of God's dear Son.' She smiled, and said, 'Say how d'ye (farewell) for me to me minister (Mr. Coultart); tell him that I wish him may have two crowns when him come to heaven,' I was told

by a near neighbour, that when she was unable to rise, she would be carried to the door, and there in prayer with her fellow-servants recommended that Jesus who was her all."

Having experienced a severe attack of fever, in the autumn of 1828, which left him in a very debilitated state, Mr. Knibb was constrained to solicit an appointment to another station. His attention was directed to Savanna-la-Mar, to which place he removed in July, 1829. He did not remain there long. It was an interesting and important station, requiring the services of an active missionary, and would have furnished him an excellent field for labour; but the sudden death of Mr. Mann, pastor of the church at Falmouth, gave a new direction to his course. The church at Falmouth unanimously invited Mr. Knibb to become their pastor. Having accepted their invitation, he entered on the discharge of his duties.

Falmouth was the first station occupied by the Baptist Missionary Society in Jamaica. Mr. Thomas Rowe, their first missionary to that island, settled there in 1813. When Mr. Knibb assumed the pastoral charge of the church, it consisted of about 600 members. The care of so large a body, and of a still larger number of inquirers, called for unremitting diligence and exhausting labour; while the peculiar circumstances of the people required tenderness and prudence, combined with faithful dealing, and firm resistance to evil. It was a position involving no ordinary responsibilities. Great grace was necessary for such a post. The servant of the Lord could add his testimony to that of his fellow-servants in every age—"Of his fulness have all we received, and grace for grace."

The difficulties attending the exercise of the Christian ministry in Jamaica at that time were truly appalling. The brutalising, demoralising influence of slavery was especially manifested in the hostility of the planters and their representations to the messengers of truth. An act was passed by the Jamaica Legislature, with a view to obstruct the labours of the missionaries, and "wear out the saints of the Most High" among the negroes, by exposing them to cruel mockings and various modes of suffering. Had it not been for the interference of the Home Government, in disallowing or modifying those iniquitous laws, it would have been scarcely possible to persevere in the attempt to give religious instruction. Public and legalised oppression encouraged individual tyranny. The

power given to managers of estates was most flagitiously abused, and many a poor slave endured degrading and painful punishment for no other offence than praying to his God. Profligacy was winked at: piety was proscribed. One case may be taken as a specimen, the narrative of which will be given in Mr. Vinnib's own words:—

“ Yes, he was a lovely Christian, and to him was given not only to believe in the name of Jesus, but also to suffer pain for his sake; he was a plantation slave, and had been promoted for his consistent conduct. A few years ago one of the slave members belonging to the Baptist church at Montego Bay was banished from his home, and sent to the estate where David lived, to be cured of his praying. By the pious conversation of this exiled Christian negro, David was brought under serious concern for his soul, which ended in his conversion to God. Acting up to the Christian negro's motto, ‘ what good for one negro, good for him brother too,’ David spoke to his fellow slaves about Jesus and his love in dying for poor sinners. God who despiseth not the humblest instrument, blessed the efforts of this poor negro, and in a short time about thirty on the estate began to pray, and at length built a small hut, in which after the labors of the day, they might assemble and worship God. Tidings of these things reached the ear of the white persons employed on the estate, and David was summoned before his attorney and asked whether he was teaching the slaves to pray. On replying in the affirmative, the hut was demolished and burnt, and David was stretched upon the earth and flogged with the cartwhip till his flesh was covered with his blood. Next Lord's day I missed my faithful deacon at the house of God. His afflicted wife came and told me the sad tale of his sufferings, and informed me that his hands were bound and his feet made fast in the stocks. Often did I enquire after him, and the same answer was returned, ‘ Massa him in the stocks;’ till one morning as I sat in my piazza he appeared before the window. There he stood—I have his image now before me—he was handcuffed, bare foot, unable to wear his clothes from his yet unhealed back; his wife had fastened some of her garments round his lacerated body. I called him in and said:—

‘ David, David, what have you done?’

With a look of resignation, I shall never forget, he replied,

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'Dont ask me, ask him that bring me, massa.' Turning to the negro who had him in charge, I said,

'Well, what has this poor man done?'

'Him pray, massa,' was the reply, 'and Buckra sending him to the workhouse for punishing.' I gave him some refreshment, for in the state I have described he had walked thirteen miles under a burning sun, and followed him to that den of cruelty, properly designated a Jamaica inquisition. He was chained to a fellow slave by the neck and sent to work on the Public Roads. The next day I went to visit him again, when I was informed by the Supervisor of the workhouse, that he had received orders to have him flogged again, as soon as his back was well enough to bear it. In these chains David remained for months; frequently I saw him, but never did I hear one murmur or one complaint, except when he heard that the partner of his joys and sorrows was ill on the estate, and he was forbidden to go and see her.

At the end of three months he was liberated, and returning to the estate, was asked,

'Now, Sir, will you pray again?'

'Massa,' said the persecuted disciple, 'you know me is a good slave, but if trouble come for dis me must pray, and me must teach me broder to pray too.'

Again he was immured in a dungeon, and his feet made fast in the stocks."

But though they suffered, Christian negroes did not deny their Lord, nor act unworthily of their profession. In a letter written at the time now under review, Mr. Knibb says—"I speak the feelings of my experience and my heart when I say, that I do not believe there is a race of Christians on earth who rely more entirely on the atonement for salvation, or who, considering their circumstances, more consistently adorn the profession they make. I have beheld them when suffering under the murderous cartwhip; I have seen them when their backs have been a mass of blood; I have beheld them loaded with chains in the streets, a spectacle to devils, and to angels, and to men; and never have I heard one murmur—one reproach—against their guilty persecutors."

While Mr. Knibb and his brethren were thus engaged in efforts by which they exerted a most beneficial influence on the negro character, the insurrection of Christmas, 1831, broke out, and for a time seemed to threaten the ruin of all missionary enterprise. It was planned by two worthless

individuals, who succeeded in persuading the negroes that freedom had been granted them by the British Parliament, but was withheld by the Jamaica Legislature, and by this means excited a general rising, avowedly for the purpose of obtaining the boon of which, as they believed, they had been unjustly deprived. Dreadful scenes ensued. In suppressing the insurrection, the lives of upwards of two thousand negroes were sacrificed, very many of whom were entirely innocent, and none of them deserved death, for though they had destroyed much property, they had not killed a single human being. It is a dark page in the history of Jamaica.

On this occasion Mr. Knibb's endeavours to disabuse the negroes and check the progress of the insurrection were eminently successful. What was his reward? The tale cannot be better told than by himself.

"I had laboured on the slave-cursed, though otherwise lovely island of Jamaica, in the humble character of a missionary for the space of seven years, when some faint intimation reached me and my brethren that the unhappy victims of despotic power, the deeply-injured slaves, goaded by the cruelties and taunts of their guilty oppressors, had resolved on freeing themselves from the iron yoke of bondage under which they were held. We had not the smallest idea of the extent to which the spirit of insubordination had been awakened. After having successfully allayed the excitement amongst the Christian slaves by whom we were surrounded, we assembled with our beloved flock in the house of prayer, that we might enjoy that comfort which communion with God in his ordinances imparts. All was hurry, confusion, and sin without—within the sanctuary was that peace which Jesus alone bestows. In the evening of this ever memorable Sabbath the small band of missionaries solemnly commended each other to God; Jesus was in our midst, and the protracted evening devotions were a preparative for the trials which awaited us. On the following Tuesday, I was arrested, and two of my brother missionaries. In vain did we demand the reason for this proceeding. *Martial law* had been proclaimed, which was the signal that every enormity might be practised with impunity. While walking to and fro in the barracks, one of the officers came and said, 'I am commanded by the Colonel of the militia to inform you that you are to proceed to head quarters in half an hour.' The request to be per-

mitted to take leave of our wives and children having been denied by these Christian slave-drivers, and our pockets having been searched, marched between four soldiers with their muskets loaded, we commenced our melancholy journey. On our arrival at the sea-beach a small boat was procured, in which we were placed with our infuriated guards. Exposed to a tropical sun, and our feet saturated with water from the leakage of the boat, we were rowed a distance of twenty-two miles. Arriving at Montego Bay, we were marched and counter-marched from one place to another, exposed to the insults of those who thirsted for our blood. At length we were placed in the jury-box in the Court House, which had been converted into a prison, where the most horrid scene presented itself. The curses of the slave-drivers were of the most revolting description, and, together with the inhuman cruelties practised upon the slaves whom they had captured, produced an impression upon my mind which will never be effaced. Being overcome by fatigue, I requested permission to lie down on the boards, when the sentinel replied, 'No, you villain; if you stir one step I'll stab you to the heart; you are to be shot in the morning, and I shall be very glad to have a shot at you.' God, however, in his mercy interposed, and in this time of need raised up a friend, who with much difficulty and personal hazard effected our deliverance. And thus we were rescued from the hands of those who intended our death, and who gloried in the prospect of imbruing their hands in our blood. 'Cursed be their anger, for it was fierce; and their wrath, for it was cruel!'

During the following six weeks we were held on bail, and frequently exposed to imminent peril, while every effort was made by the colonists to effect our destruction. Every means they used to implicate us in the rebellion completely failed; and God in his mercy saved his servants, 'because they trusted in him.' When we were released from restraint, I returned to the people of my charge; their joy was unbounded, and their expressions of affection quite overwhelming; some clasped my knees, some my hands, and others my feet, while with eyes suffused with tears they thanked that God who had again restored to them the minister they loved."

Infamous proceedings followed. Persons calling themselves gentlemen, some of whom were clergymen and some magistrates, formed associations designated, "Colonial

Church Unions," the declared object of which was the entire suppression of all institutions and efforts unconnected with the Church of England. The ruffians engaged in their work with a zeal worthy of a better cause. Ample funds were supplied—active agents were secured—and for a time success seemed to crown their endeavours. Congregations were scattered, missionaries were silenced or driven away, and chapels with other mission property of great value were destroyed. The friends of religion were in deep distress: its enemies rejoiced in their apparent triumph.

Eleven places of worship belonging to the Baptist Missionary Society, including that at Falmouth, were demolished. As it was impossible under those circumstances to resume ministerial labour, and even dangerous to remain on the island, Mr. Knibb was advised to visit England, and seek redress from the British Government. He arrived just in time to take part in the proceedings of the Annual Meeting of the Baptist Missionary Society, held June 19, 1832. That was a day to be remembered. Those who were then present will never forget the impressions produced on their minds by Mr. Knibb's thrilling address. Though he himself had escaped from the fangs of the destroyer, he had seen the miseries and wrongs inflicted on his sable brethren; he had heard the yells of the infuriated persecutors, who thirsted for the blood of Christian missionaries; and he knew that their purpose was to put down the gospel in Jamaica. All this was represented to the members of the society in a clear and succinct narrative, in which were interwoven passages adapted to awaken the deepest sympathy (men wept like children on that memorable occasion), and bursts of indignant eloquence. He assured the meeting that "the Society's missionary stations could no longer exist in Jamaica without the entire and immediate abolition of slavery," and that therefore it was his fixed resolve to commence a course of agitation with a view to that most desirable result. He greatly desired "to return to his church of 980 members, and 2,500 inquirers after salvation, 2,000 of whom he had often seen at the six o'clock prayer-meeting on the Lord's day morning, but he was determined not to return till slavery was destroyed."

An incident occurred on this occasion, strikingly characteristic of the man. The worthy Secretary of the Society, fearing that Mr. Knibb would overpass the bounds of

prudence, and pledge the Society to the cause of abolition, thus identifying it with political movements, used some effort to restrain him. "It was a solemn moment," Dr. Cox observes, in his 'History of the Baptist Mission,' and the man was made for it. He paused—gave a lightning glance at the awful atrocities of the past, the glorious possibilities of the future, and the grandeur of his own position, as encompassed with terrible responsibilities, standing on the brink of immortal fame or disgrace, —then, concentrating all his energies of thought, and feeling, and voice, he exclaimed,—'Whatever may be the consequence, I WILL SPEAK. At the risk of my connexion with the Society and all I hold dear, I will avow this; and if the friends of missions will not hear me, I will tell it to my God; nor will I rest till that greatest of crimes, slavery, is removed, and 'Glory to God, in the highest!' inscribed, as it were, upon the British flag.'"

From that hour the doom of Colonial slavery was sealed. Mr. Knibb, and other returned missionaries, traversed Great Britain, proclaiming everywhere the enormities of the system, and arousing the indignation of their fellow-countrymen. They succeeded. The public voice was raised in favour of the slave. The evidence given by Mr. Knibb, and others before the Committees of Parliament, revealed atrocities no longer to be suffered, and the Act was passed, by which slavery was changed into Apprenticeship. It took effect August 1, 1834.

Having remained in England till by dint of repeated remonstrance and persevering application a Parliamentary grant was obtained, partially reimbursing the losses incurred by the destruction of the chapels, (the remainder, amounting to upwards of £13,000, was supplied by British benevolence,) Mr. Knibb returned to Jamaica, and was received by his friends and the church with enthusiastic joy. He landed, Oct. 25, 1834. On recommencing his labours, he was for some time allowed the use of two large rooms in the very Court House where he had been detained as a prisoner; and there he preached the gospel in the hearing of magistrates and others who, during the time of the disturbances, would have willingly imbued their hands in his blood.

Shortly after his return he was cheered by a large accession to the church. The account is contained in a letter addressed to the Secretary of the Society:

"During the Christmas week I baptized 134, who were selected from more than a thousand who are inquiring the way to Zion. Some of them brother Dexter examined; others, myself; and really I was astonished, I was delighted. Nearly the whole had been from five to seven years attendants at the house of God, and their lives as far as we could ascertain, had been consistent. More than half of them dated their first serious impressions, to use their own expressions, 'to poor massa Mann;' the love they cherish for him charms me. Dear fellow, the fruit of his hard toil now appears.

'Though seed lie buried long in dust,
It shan't deceive our hope,
The precious grain can ne'er be lost,
For grace insures the crop.'

I asked one of the female candidates, whether she believed God would be just to send her to hell for her sins, and on her answering in the affirmative, I asked her what made her think so. 'Minister,' she said, 'me sure him too good to put me there if me did not deserve it.'

On the mornings of baptism my valuable tent was erected over the baptistry, and being all in one, looked beautiful; underneath it, neatly dressed in white, sat the candidates, and around them the many spectators. The service was interesting and solemn. On the Sabbath, we had nearly, if not quite, 2000 present. Brother Vine (Independent) preached in the morning. In the afternoon I received the 134 into the church, by giving them the right hand of fellowship, when we celebrated together the Lord's Supper. It was just three years ago that I was taken from them by the military. True, the chapel was not there, but the church was safe, and the Lord had added to it such as should be saved. I was quite overcome, and while we remembered the past, we wept together.

'He did but chose the fittest time
His mercy to display,
And now he rides on clouds sublime,
And brings the promised day.'

Arduous labour was now required of him. The desire of the negroes to learn to read, and to obtain education for their children, together with the anxiety and toil connected with the building of chapels and school-rooms, imposed on the missionaries a large amount of additional exertion. They were abundantly rewarded, however, in

the conversion of sinners, and the holy deportment of those who had made profession of religion.

In a letter written December 3, 1835, Mr. Knibb gives the following account of the plan adopted by him in the reception of members.

"My plan is this: either myself, or Mrs. Knibb (or some one whom we know to be fully competent) speaks individually to the candidates, Mrs. K. generally taking the females; to each man I speak myself, and hear their views of divine truth; and when Mrs. K. has spoken to the females, on receiving her report, I talk with them, either individually or collectively. I do not think that I ever fail speaking to each in some such manner as this: 'Now, you have assured me, that you love Jesus Christ, that you feel it in your heart, that you pray to him every day, that you love so to do; that you are not living in any known sin; you believe that baptism will not save you, or the Lord's Supper; yea, nothing but the blood of Christ; that if you turn again to the world, or live in sin, you will be damned. It is upon such a profession I receive you: if you are living in sin, if you do deceive me, I tell you affectionately, but plainly, you will be sent to hell, but mind, I am clear of your blood; you voluntarily profess to love Christ, no one forces you: if you do love him, he will bless you; if not, I beseech you not to put on his name.' I keep an account of each, and when I have heard those who come, I call a church-meeting, at which the approved candidates are present. I then call out every name, to which they answer, and from whence they come. Then I speak to the church, telling them, that if they know anything against any one, and conceal it, on them must rest the guilt, requesting any member to come and tell me, and giving a week for this purpose; if no charge appears against any of them, I receive them for baptism. They are then, in the presence of the church, received by the right hand of fellowship, and become full members of the church."

The new chapel erected at Falmouth for the use of Mr. Knibb's congregation was opened in June, 1837. It is a neat, substantial building, eighty feet long and sixty wide, capable of accommodating 2,000 persons. The following account of the services on the day of opening will be read with interest:—

"At nine o'clock the children belonging to Mr. Knibb's congregation, amounting to at least 2,000, many of whom,

owing to the crowded state of the chapel, and the rush made to the doors by the anxious multitude without, were unable to gain admittance, were addressed by Mr. Dendy in a style so affectionate and impressive, as evinced his deep interest in their present and eternal welfare. With the hope of giving satisfaction to those who were unavoidably beyond the reach of any one man's voice, the Lancasterian School-room was thrown open, and immediately filled with persons, who were addressed by Mr. Dexter. This additional accommodation being found quite inadequate for the forenoon service, Mr. Knibb applied to the magistrates for the use of the Court House, and his request having been promptly and kindly granted, this spacious building, including the piazzas and passages, was speedily crowded to excess—three congregations were formed, and respectively addressed by Messrs. Dendy, Dexter, and Ward. Some little delay, in the commencement of the service appointed to be held in the new chapel at 10 o'clock, was occasioned by these unexpected arrangements, but about 11 Mr. Abbott read the Scriptures and engaged in prayer, and Mr. Vine (independent minister) preached a truly excellent sermon from Zech. vi. 13. While Mr. Vine was preaching in the new chapel, Mr. Clark preached in the School-room, and Mr. Abbott under a shed and tent at Mr. R. Brown's, to some hundreds who were unable to find a place in either of the above-mentioned buildings. Thus, at the same moment, no less than six ministers were breaking the bread of life to the several branches of the same congregation in different parts of the town. To the inhabitants, the appearance and decorous behaviour of so large a mass of persons of all ages and colours was perfectly astonishing, and to the ministers engaged must have been truly exhilarating. It was a time they had long wished to see, and it cannot be questioned that their brightest anticipations of a joyous day were then realized. At the close of the several services of the forenoon, at which it is computed that not less than 6,000 persons were present, a considerable portion of those who are not members of the church quietly returned to their houses, and at 3, P.M., the ordinance of the Lord's Supper was administered. Messrs. Oughton and Dexter addressed the communicants, and each of the other ministers present took a part in the service. Mr. Oughton, in the absence of Mr. Burchell, who was prevented from being present by circumstances beyond his

control, preached a most animating sermon at 7, P.M., to a large and respectable audience, from Heb. iv. 1, and thus terminated the services of a day which will be remembered by thousands with feelings of gratitude and holy joy to the latest period of their existence. The collections and donations received during the day toward liquidating the debt on the chapel, including several from friends to the cause, unconnected with the congregation, but resident in the town, amounted to £889 currency, and this has since been made up to £900."

Shortly after this event, Mr. Knibb was called to suffer affliction. His son William died July 25, 1837, at the age of twelve years. Very satisfactory proof of his conversion had been afforded for some time, and his declared resolve to devote himself to missionary labour had gladdened his father's heart. But God had otherwise determined.

The immediate occasion of this lamented youth's death was truly affecting. A few members of Mr. Knibb's church held property in their fellow-creatures, who though they had been changed from slaves into apprentices, were of course still under the power of their former owners, till the period of the apprenticeship should cease. Mr. Knibb was deeply anxious that this blot on the character of the church at Falmouth should be removed. At length he succeeded, and the owners of apprentices agreed to relinquish all claim to their services from and after August 1, 1837. When this determination was announced, "the heart of William was filled to overflowing, to bursting. He bounded away from his father, and, in the excess of his rapture, hastily sketched a British ship, in full sail, with the name of *Liberty* on her flag—she was chasing two slavers, which were in the act of striking their colours, and '*slavery must fall*,' was the motto on the pendant. The exuberance of his joy was inexpressible, and the excitement proved too much for his frail and delicate frame. That very night he was seized with fever, his mind still, during all the ramblings of delirium, running upon the theme which had so engrossed his thoughts."

In the course of a few days the illness terminated in death.

"He promised fair," his father wrote, "to become a useful servant of the Lord Jesus Christ. He came forth as a flower. In the opening bud the father's eye discovered

much to excite hope, and the mother beheld a child of promise; but, alas!

'Nipped by the wind's untimely blast,
Parch'd by the sun's director ray,
The momentary glories waste,
The short-lived beauties die away.'

So tenderly did the members of his father's church love him, that they subscribed for a monumental tablet, to be erected to his memory with the following inscription:—

IN MEMORY OF
WILLIAM KNIBB,
SON OF THE REV. W. KNIBB AND M. HIS WIFE,
WHO DIED JULY 25, 1837,
AGED 12.

Endeared to the sons of Africa,
By early devotedness to their improvement;

he was

A rare example of

Youthful philanthropy,

Hatred of oppression, and love of liberty.

His death was occasioned by

Feyer from excess of joy,

at the

Voluntary manumission of their slaves,

By the members of this church

Who thus declared that

Slavery is incompatible with Christianity!

They erect this Tablet

To perpetuate his memory, whom, though

"he was but a youth,"

They loved as

A benefactor and a friend,

and

A believer in

"The precious blood of Christ."

The labours of Mr. Knibb at this period were intense and unremitting. "I have seventy helpers," he says in one of his letters, "who conduct prayer-meetings. I have thirty deacons, all of whom engage in prayer and other meetings, and exhort their fellow-Christians. I have three schoolmasters, one of whom preaches every Sabbath, while the other two conduct the public worship of God every Lord's day, combining it with teaching the young.

and reading a sermon, or sometimes making a few remarks; with about twenty active Sabbath school teachers, who are doing all they can. Three Sabbath schools, and three day schools, and three evening schools, are in constant operation, while three chapels in a dense population of full 16,000 persons, are constantly opened. I have had to build the school-rooms and chapels, and have now to maintain the stations. Constant preaching, the supply of the stations and schools, redressing the injuries of the poor people, and the general interests of the mission, engross all my time."

The final abolition of slavery took place, August 1, 1838. This was two years earlier than had been intended; but the apprenticeship was so distasteful and impracticable that the island legislators were induced without much difficulty to carry into effect the full emancipation decreed by the British Parliament. The auspicious event was celebrated in Jamaica, wherever the influence of missionaries was felt, in a truly religious manner. The chapels were opened at midnight, and the first moments of entire freedom were spent in joyous exultation, followed by prolonged exercises of thanksgiving and prayer. "It was truly a joyful scene," said Mr. Knibb, "the remembrance of which will never be effaced. The excitement was almost too much for me; my soul was all alive; and neither the burning heat of the day, nor the chilling cold of the evening land-wind, at all retarded the sacred joy which appeared to animate every heart. As the clock struck twelve at night, I begged the congregation, more than two thousand in number, to listen:—as the twelfth peal vibrated, I said, *The monster is dead! YOU ARE MEN!!* Three cheers for the Queen! Never did I hear such a sound: the winds of freedom appeared let loose—the very windows shook at the strange, yet sacred joy."

The day was spent in appropriate religious services, including a sermon by Mr. Knibb, from Nehemiah xii. 42, 43, and a public meeting, at which he presided. All the speakers on that occasion were descendants of Africans, who expressed in their own simple and forcible style the feelings of their hearts. The extracts which follow are taken from the report of the proceedings of the day:—

"Mr. William Smithson rose and remarked, 'My dear friends, I am called upon to speak a few words, which I do with much feeling to my heart: my feelings are so much I can hardly speak. My dear friends, we did not

expect to see this day, but God has spared us to see it. The same God who said, 'Let there be light, and there was light,' has brought us to see this day. If it was not for the gospel, the freedom would not have come. The people of England, who did not know us, cared for our poor immortal souls, and sent us the gospel, (hear, hear) and then send us ministers to preach the gospel to us (hear). We thank God for the gospel, and for the ministers who have preached to us; we pray God to spare them, and enable them to go through that work which they have begun. We pray for better freedom; for that good part which shall never be taken from us. We pray God that we and we ministers may be together in heaven, where we shall praise God for ever.' (hear, hear).

Mr. Edward Barrett rose to move the fourth resolution, and said: 'My good friends, we are meet together here, to show our gratitude to a certain gentleman and the people of England, who felt for us when we did not feel for ourselves. We have been made to stand up and see our wives flogged, and we could not help them; the people of England did not see us, but God see us, and God stir up their hearts to get us freedom, and now we are all free people! (cheers). What shall we say? Let us lift our hearts and bless God, let us bless Queen Victoria; (hear, hear), yes, Kings did sit on the throne, but kings did not make us free; no, that was left for a woman to do; when kings could not do it, Victoria did. (Tremendous cheering). She send a good Governor, who use his best efforts, (hear) who will not allow us to be imposed upon, (hear, hear); when we lay down in the cool shade, must we not raise up our hearts and hands to Almighty God, for the blessings he gives us?'"

In 1840, *Mr. Knibb* visited England, to attend the Anti-Slavery Convention. His speech at the public meeting, held in Exeter Hall, contained a lucid and appalling exposure of the wrongs still inflicted on the negroes by oppressive legal enactments. During his stay, vigorous measures were adopted for extended operations in Jamaica; and when he returned, he took with him a large reinforcement of labourers, being accompanied by three missionaries and two schoolmasters, with their wives, and five female teachers.

On returning to the scene of action, *Mr. Knibb* resumed missionary engagements with his accustomed energy. Connected with these engagements was a series of mea-

asures adapted to elevate the negro character, to train the young in habits of industry and good order, and to defeat the intentions of white oppressors. One of them was the purchase, by the aid of friends in England, of a tract of ground, with a view of furnishing independent residence and occupation hereafter for the peasantry, who might thus find their own subsistence and strengthen the interests of the colony. This plan was entirely successful; it has been carried out extensively in several parts of the Island by other Baptist missionaries, and promises the most beneficial results to the negro population. The land procured for the purpose is divided into small lots and regularly laid out; the purchasers build their cottages on the ends of their lots nearest the street of the village, having generally a small garden in front, and cultivate the ground behind for vegetables. Each proprietor is a freeholder, and is entitled to vote at elections of members of the Jamaica House of Assembly. Thus a race of independent freemen is gradually rising up, while at the same time care is taken to prepare them, by sound instruction, to exercise the rights and discharge the duties of citizenship in a manner honourable to themselves and advantageous to the community.

During Mr. Knibb's visit to England, he had urged on the Committee the importance of establishing a mission on the Western coast of Africa. To this object the attention of the Christian negroes was earnestly directed. Many of them had been stolen from the African coast, and still remembered the languages of the districts where they formerly lived. They were accustomed to meet at stated times, in order to converse and hold religious exercises in those languages, hoping that some of them might be permitted to return to their own land, and proclaim the gospel to their fellow-countrymen. Missionary contributions were raised among them for the same purpose. Representations of these facts being laid before the Committee, it was resolved to establish an African mission. Dr. Prince and the Rev. John Clarke sailed for Fernando Po in October, 1840. Having succeeded in establishing the mission, they returned to England, and afterwards proceeded to Jamaica, in the *Chilmark*, a vessel chartered for the occasion. There, a number of negroes, carefully selected from the numerous candidates for missionary labour, embarked for Africa, and the voyage was resumed amid the congratulations and prayers of thousands, who

felt the liveliest interest in the success of the undertaking. The subsequent history of the mission, up to the present time, has proved highly encouraging; nor is there any reason to doubt that the employment of negro teachers, under judicious European superintendence, will be the only efficient mode of evangelizing Africa.

In the year 1842 Mr. Knibb once more visited England. It was the jubilee year of the Society, and he was naturally desirous of sharing in the holy festivities of that joyful time: but personal gratification was never with him an object of pursuit, and he would not have consented to a temporary absence from the scene of his efforts had not necessity required. The object he had in view was to vindicate his character, and explain and defend his missionary course of action. Gross calumnies had been propagated—unkind insinuations indulged in—and most unwarrantable statements made by some, who, if they could not altogether tread in the steps of a Baptist missionary, might have admired and imitated his devoted diligence, and ought to have regarded hostility to such a man as a crime of the deepest dye. Mr. Knibb was fully prepared to repel the attack. At the Annual Meeting of the Missionary Society, in April, 1842, he delivered a speech, in which he so thoroughly and triumphantly refuted the charges brought against him, and so satisfactorily explained the methods of training and discipline pursued by himself and his brother missionaries, that a resolution, expressive of sympathy and approval, moved by Dr. Steane, was seconded by Dr. Campbell, of the Tabernacle, London, (an eminent Pædobaptist minister,) in an eloquent address, and carried by acclamation.

After attending the Jubilee meetings at Kettering and other places, where he pleaded for Jamaica with great effect, Mr. Knibb returned to his flock, and laboured among them with wonted assiduity till the summer of last year, when it was judged necessary that he should again repair to his native land. The churches in Jamaica had nobly resolved, in the year of Jubilee, to relinquish all claims on the funds of the Missionary Society, and to support the cause without further aid from the British public. But they had somewhat miscalculated their resources; or, to state the matter more correctly, they had not reckoned on the results of persevering endeavours to cripple and crush them—by unrighteous restrictions, burdensome taxation, extortionate demands, and various other modes of

annoyance. In consequence it was found impossible to pay the heavy debts still remaining on some of their chapels, and Mr. Knibb was solicited to proceed to England, and lay the whole case before the Committee of the Missionary Society. He complied with the request. The result was, that the sum of £6,000 sterling was voted, as a final grant to the Jamaica churches.

On the first of July last a public meeting was held in Finsbury Chapel, London, to take leave of Mr. Knibb once more, and, as it proved, for the last time. In addressing the audience on that occasion, he spoke to the following effect:—

“ Within a few short days I stand among you entering upon the twenty-second year of my missionary work, and for a few short minutes I will refer to the past, and to what God has performed for Jamaica. Twenty-one years ago, when I landed, there were only four missionaries connected with the denomination to which I belong. During the first seven years every thing appeared dark and gloomy with respect to freedom; immersed in those scenes of cruelty which often filled my heart with anguish, I closed them by beholding one of the deacons of my own church stretched on his back and flogged for praying in my own house; and as soon as that scene was transacted, I made the resolve, calmly and deliberately, that I would watch every movement, and seize the most favourable opportunity that providence should present, to undo the heavy burdens, and to bid the oppressed go free. In the various meetings I have seen held, not merely in this city, but other parts of England, I know perfectly well that some individuals have said, ‘ Yes, but Mr. Knibb speaks too strongly.’ Ah! you must see things for yourselves. When you see your deacons flogged, when you behold them stretched on the ground, hear the cracking of the whip, and see the blood stream from their bodies, you will speak too. Little did I think how I was to speak. But within one short year of that, after the first seven years were closed, the insurrection came, with all its untold horrors. You have heard of them—we felt them: in the destruction of our chapels, and in the various scenes that then were transacted, Colonial slavery met its death.

Then, unknown to you, and unknown to the world, I was forced from that den of infamy, with a heart bleeding at every pore, just emerged from a felon’s dock, and from a gloomy prison, with my congregation scattered, many of

the members of my church murdered, multitudes of the faithful lashed, and peeled, and destroyed. I came home, and never shall I forget the three years' struggle, the incessant anxiety that pressed upon my spirit as I passed through the length and breadth of this country, detailing the negro's wrongs and asserting the negro's rights. Just seven years after that perfect freedom came. We had, about the middle of it, a semi-freedom, called apprenticeship. In the midst of these scenes the work of mercy extended, so that during the seven years which then closed, in connexion with the labours of about twenty missionaries, 22,000 persons were baptized upon a profession of their faith in Jesus Christ. Then it was that providence, by circumstances to which there is no need to refer now, called me to visit you again. Chapels, once destroyed, were re-erected, and since that period about twenty-five chapels have been reared, and most of them paid for; and, though the debt has pressed heavily upon us, the Christian church should remember that the whole of the expenses thus incurred, and incurred in the space of about twelve years, amounted to more than £120,000 sterling; the whole of the missionary property at present in Jamaica being £150,000 sterling.

And now, Christian friends, another seven years has rolled by, and I was delighted and pleased with the anticipation that no future work of agitation would fall to my lot; but so it comes. At present there is a system of wrong—a system of wickedness in Jamaica, which must be put down, and which Christianity alone can put down. On returning to that land, to meet those men whose actions I have exposed—and I would expose them if they were ten thousand times as powerful as they are—in meeting those men once more, I know perfectly well the difficulties that may yet beset my path. But I am not afraid of these difficulties; I have said nothing but what is true, nothing but what ought to be said, and if tyranny will rise to oppress, Christianity must rise to destroy it.

Farewell! Farewell, ye members of the Committee! farewell, ye brethren of other denominations who have assisted and sustained us! farewell, ye who have maintained the missionary work. It is joyous, it is triumphant. I retire from you with the motto, and I give it to you as a leading star: 'Let us work for Christ on earth, till we rest with Christ in heaven.' Farewell!

His return was hailed with tumultuous joy. A triumphant procession escorted him into Falmouth, with banners flying and shouts of hearty welcome. Again he resumed his beloved engagements, as preacher, pastor, and protector of the oppressed; but it was the will of the Lord that he should cease to labour, and enter into rest.

The services of his last Lord's day were deeply interesting. In the morning he baptized 45 persons. In the evening he preached from 1 Tim. i. 11—"the glorious gospel of the blessed God"—and most affectionately and earnestly set before the audience the great truths of redemption, urging sinners to be reconciled to the Most High. He returned home in a heavy rain, caught cold, and on the following Tuesday was attacked by yellow fever. Every thing was done that medical skill could suggest, and many fervent prayers were offered for his recovery. But all was in vain—his days were numbered. After much suffering, during which he was graciously sustained and comforted, he expired on Saturday morning, November 15, 1845.

During his short illness the state of his mind, as far as could be ascertained, was just what might have been expected. He rested on Christ, and enjoyed peace. "On the Friday," writes one of the missionaries, "he was in a happy state of mind. He had an unshaken confidence in the Redeemer. During the night he said to Mr. Millard, 'Oh that I might reach the port! how blessed and happy I should be!' On Mr. Millard repeating Cowper's lines,

'Behind a frowning providence
He hides a smiling face,'

he exclaimed with joy, 'O yes, brother, it is so; but what bliss it is to see the cloud dispersed, and the smile of God resting upon me! Yes, he is my advocate. Oh, the sins of omission and commission! but his blood cleanseth from all sin.'

'A guilty, weak, and helpless worm,
On Jesus' arm I fall.'

Another friend writes, "When something like delirium seized him, he sung and prayed as no one had ever heard him before. He also gave an address, and in solemn tones pronounced the benediction. When the fit of delirium somewhat subsided, he pressed dear Mrs. Knibb's hand, and looking at her affectionately, said, 'Mary, it is all right,' and in a few minutes all was over."

The funeral took place the next day. The proceedings on that mournful occasion are thus narrated in the *Baptist Herald* :—

“ On Sunday, the following morning, at eleven o'clock, the remains of our beloved brother were carried by six of the deacons from the mission-house to the chapel, followed by some members of the family, several missionary brethren and sisters, the deacons and leaders of the neighbouring churches, with others, (who had come thirty or forty miles for the occasion,) most of the respectable inhabitants of the town, and an immense and orderly concourse of people.

As the mournful procession passed along the street, nothing was heard but the sounds of suppressed grief; but when the corpse was carried into the chapel, the vast assembly could no longer control their emotions, they felt that their father and their friend was no more, “they lifted up their voices and wept.” In a short time silence was restored, when brother Dendy having engaged in prayer, brother Cornford gave out that appropriate hymn, commencing—

‘ Servant of God, well done,
Rest from thy lov'd employ :
The battle fought, the victory won,
Enter thy Master's joy.’

Brother Dutton read the 99th Psalm, and brother Abbott parts of the 4th and 5th chapters of the 1st Epistle to the Thessalonians. Brother J. C. Henderson prayed, and brother Pickton then read the hymn, beginning—

‘ Lord, we adore the vast design,
The obscure abyss of Providence.’

Brother Burchell gave an excellent address from Revelations xxi. and 4th verse, and brethren Hutchins and Hewett concluded the mournful service. The body was then carried to the grave in the Chapel-yard. Brother Millard gave out Dr. Watts' hymn—

‘ Unveil thy bosom, faithful tomb,
Take this new treasure to thy trust,
And give these sacred relics room
To seek a slumber in the dust.

Nor pain, nor grief, nor anxious fear
Invade thy bounds; no mortal woes
Can reach the lovely sleepers here,
And angels watch their soft repose.

So Jesus slept ; God's dying Son
 Passed through the grave, and blessed the bed ;
 Rest here, dear saint, till from his throne,
 The morning break, and pierce the shade.

Break from his throne, illustrious morn !
 Attend, O Earth ! his sovereign word :
 Restore thy trust, a glorious form ;
 He must ascend to meet his Lord.'

The Rev. David Kerr (Wesleyan) delivered a touchingly eloquent oration ; the Rev. Walter Thorburn (Free Church) offered up prayer ; and the Rev. Jonathan Edmondson (Wesleyan) pronounced the benediction, when the sorrowing crowd gradually dispersed."

A few observations on the character and life of this eminent servant of God may appropriately close the present brief memorial.

William Knibb was admirably qualified, both mentally and morally, for the great work to which he was called. He was distinguished for clear conceptions, comprehensive views, deep feeling, and indomitable courage. His eloquence was of a high order. He was formed to struggle with the oppressor, and his name was a terror to evil-doers in Jamaica. The petty tyrants of that island quailed before him.

"The righteous are bold as a lion," Prov. xxviii. 1. "We were bold in our God," the Apostle Paul said, when writing to the Thessalonians, "to preach unto you the gospel of God, with much contention," 1 Thess. ii. 1, 2. All this may be affirmed with truth of William Knibb. He was a lion-hearted man. But his was *Christian* boldness : he was "bold in his God." How was this boldness manifested ?

It was manifested in *noble enterprises*. He took an enlarged view of the condition of the negro race, sought their improvement both as citizens and as Christians, and planned for other countries and distant ages. When he resolved that he would not return to Jamaica till slavery was abolished, he engaged in an undertaking which required all the energies of his character, and which would have overwhelmed common minds. In encouraging the formation of African Missionary Societies among his people, he indulged expectations of the most delightful kind, anticipating, as the result of the labours of Negro Mis-

sionaries in their own land, extensive temporal benefits as well as Christian blessings : and that was one of the most sublime scenes in his diversified history, when he stood on the quarter-deck of the *Chilmark*, full of faith and hope, and steered the vessel out of Falmouth Harbour. Had his life been spared, he would have undertaken another, and perhaps perilous enterprise : it was his fixed intention to visit the United States, and give his powerful aid to the cause of Negro Emancipation.

His life was a course of *vigorous action*. He never lost time in cold calculations. While others reasoned and hesitated, he was doing the work. Influenced by love to Christ, and compassion for souls, he could not remain inactive. His zeal was not repressed by the frowns of the prudent, or the checks of the unbelieving. He never slept at his post. He *disregarded human censure*. It could not be expected that all the proceedings of such a man would command general approbation ; and it may be conceded that on some occasions there was a lack of the "meekness of wisdom" in his deportment. This, however, is only affirming that he was not perfect. None who knew him will hesitate to assert that his constant aim was to do what he considered to be right ; and that when he had ascertained, to his own satisfaction, the will of God, he adopted a straightforward course, utterly disregarding human opinions. His plans might be disapproved—his motives misconstrued—his designs misunderstood ; all this troubled him not : he could say, with the Apostle, "With me it is a very small thing that I should be judged of you, or of man's judgment : he that judgeth me is the Lord," 1 Cor. iv. 3, 4.

That he exemplified *self-denying devotedness* to the great cause, will be universally admitted. He did not seek pleasure or aggrandisement. To the negroes, he could say with truth, "I seek not yours, but you." From the time when he visited his brother's grave at Kingston, shortly after his arrival in Jamaica, and there, weeping for the departed one, solemnly consecrated himself to the welfare of the down-trodden sons of Africa, to the last day of his life, he lived for that object. His whole soul was absorbed in it. In carrying out his plans, he had to endure unmerited obloquy, and much suffering, both of body and mind. But "none of those things moved him." He only desired to promote the well-being of the beloved objects of his benevolence, at whatever risk—at whatever

cost. Considerations of personal advantage never formed part of his plans. When the village of Kettering, near Falmouth, was laid out in lots, his congregation discovered that he had reserved no portion for himself, and immediately appropriated to his use a suitable spot, on which they erected an excellent dwelling-house. It was their gift to their pastor. But he refused to accept it; on which, with noble considerateness, they secured the property to Mrs. Knibb, assuring him, that if God should remove him by death, they would not suffer his widow to leave Jamaica, but would take care of her and her children.

The root of these excellencies was *evangelical piety*. Mr. Knibb was a humble believer in the Lord Jesus Christ. And "Him, having not seen, he loved"—tenderly, ardently loved. He realised for himself the blessings of the redemption, and knew what it was to live "not for himself, but for him that died for him, and rose again." In a letter addressed to the compiler of this memoir, dated "Kingston, Feb. 12, 1826," the following passage occurs:—"I do bless the Divine Being that he counted me worthy of so delightful, though arduous employ. Though surrounded by death, he has spared and preserved me, and I feel assured that he will spare me as long as he has any work for me in his vineyard; and then it is sweet to fall as a poor redeemed sinner into the arms of a lovely Jesus." Nineteen years afterwards we find him expressing the same sentiments and feelings, in his farewell letter to the Secretary of the Baptist Missionary Society, on leaving England for the last time:—

"Again I leave the land of my fathers, oppressed with the overwhelming kindness I have received. What untrodden paths are yet before me, and in what new spheres of operation I may be placed, I know not; but by grace I stand prepared to be any thing or do any thing my Father may command. Farewell, dear Christian friends; your kindness has often cheered my heart and sustained my spirit. Soon we shall meet above, and oh, what a meeting *there!* Onward let us press in the sacred cause; and in every struggle, and in every conflict, feeling our dependence on Jesus and his precious atonement, may our inmost spirit be baptized in the sentiment—

'Sinful, and weak, and helpless worms,
On thy kind arms we fall;
Be thou our strength and righteousness,
Our Saviour and our all.'

On his death-bed, he was of the same mind. Still it was simple faith in Christ. In the immediate prospect of dissolution, he was heard to exclaim—

“A guilty, weak, and helpless worm,
On Jesus' arms I fall.”

Such was William Knibb—“by the grace of God,” one of the greatest men of modern times. Yes—“by the grace of God:” none were more ready than himself to confess it. That grace sustained and protected him, so that, though exposed to many and great temptations, his enemies could not find occasion against him, save in regard to the cause of his Lord. It was a crime in their esteem that he lived and laboured for the good of the negroes. On this account they loaded him with calumnies and false accusations. But their shafts fell harmless.

His personal success was great. When he undertook the pastoral charge of the church at Falmouth, it consisted of about 600 members. At his death, the number was 2312, with four day schools containing 434 scholars, and four Sunday schools containing 1157 scholars. Besides these, there were other churches and institutions which owed their origin to his efforts. In addition, it must be borne in mind that the influence of such a man's example could not but stimulate the zeal of others—that his powerful exhortations urged many a young Christian to devote himself to the service of the Saviour—and that numbers who never knew him were encouraged by the story of his toils and successes to “subscribe with their hands to the Lord.”

At the age of forty-two this servant of Christ was suddenly summoned to his rest. The voice of the Master is heard—it speaks to all—“Be ye also ready; for at such an hour as you think not, the Son of Man cometh.”

Let the young, especially, lay it to heart. Youthful reader—listen to the words of the missionary—uttered by him at his last public appearance in England, when bidding farewell to his Christian friends:—

“And now, ere I go, let me address one or two short words to the beloved young friends now in God's house. You, my dear young friends, have risen up, most of you, since I first trod through the scenes which I have now described; and all I wish to impress upon you is this, that the religion of Christ can sustain in every difficulty, that it can support in every emergency; and, if there has

been one wish more constant in my heart than another, during my brief sojourn in the land of my fathers, while I have gazed upon the lovely forms of the youth of my native land, it is, that each one of them may be a child of God; that now, even now, they may seek after an interest in him whose favour is life. It has been my lot—I say it not for boasting, God knows—it has been my lot to stand in some of the most adverse positions in which a missionary could stand. I have stood more than once when I expected that a few brief hours would close my existence by a bloody death; and I tell you, to the honour of that Saviour whom I wish you to love, that I never felt so calm and so happy in my life as when the bayonet was at my breast, and I expected in a moment to be gone. There is that in the religion of the Son of God which can support and which can sustain; and I have often thought that I should like to pass through those scenes again, if I could, in connexion with them, enjoy that calm reliance upon the blood of God's dear Son which his mercy and grace can afford. My beloved young friends, I commend this Saviour to you, I commend his cause to you. We and our fathers will soon retire from the work: we expect you to take it up; and we know you never can take it up effectually until your hearts are right in the sight of God."

"I heard a voice from heaven, saying unto me, Write; blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Rev. xiv. 13.

APPENDIX.

SKETCH OF THE HISTORY OF THE BAPTISTS' MISSIONARY SOCIETY.

The Baptist Missionary Society originated in prayer. In proof of this assertion we adduce an extract from the Circular Letter of the Northamptonshire Baptist Association, agreed to at the Annual Meeting of that body, June 2 and 3, 1784:—

“ Upon a motion being made to the ministers and messengers of the Associate Baptist Churches, assembled at Nottingham, respecting meetings for prayer, to bewail the low estate of religion, and earnestly implore a revival of our churches, and of the general cause of our Redeemer, and for that end to wrestle with God for the effusion of his Holy Spirit, which alone can produce the blessed effect, it was *unanimously* RESOLVED, to recommend to all our churches and congregations, the spending of *one hour* in this important exercise on the *first Monday* in every calendar month.

“ We hereby solemnly exhort all the *churches in our connection*, to engage heartily and perseveringly in the prosecution of this plan. And as it may be well to endeavour to keep the same hour, as a token of our unity herein, it is supposed the following scheme may suit many congregations, viz., to meet on the first Monday evening in *May, June, and July*, from 8 to 9. In *August* from 7 to 8; *September and October* from 6 to 7; *November, December, January, and February* from 5 to 6; *March* from 6 to 7; and *April* from 7 to 8. Nevertheless, if this hour, or even the particular evening, should not suit in particular places, we wish our brethren to fix on one more convenient to themselves.

“ We hope, also, that as many of our brethren who live at a distance from our places of worship may not be able

to attend there, that as many as are conveniently situated in a *village* or neighbourhood, will unite in *small societies* at the same time. And if any *single individual* should be so situated as not to be able to attend to this duty in society with others, let him retire at the appointed hour, to unite the breath of prayer in private with those who are thus engaged in a more public manner. The grand object in prayer is to be, that the Holy Spirit may be poured down on our ministers and churches, that sinners may be converted, the saints edified, and the name of God glorified. At the same time remember, we trust you will not confine your requests to your own societies, or to our own immediate connection: let the whole interest of the Redeemer be affectionately remembered, and the spread of the gospel to the most distant parts of the habitable globe be the object of your most fervent requests. We shall rejoice if *any other Christian societies* of our own or other denominations will unite with us, and do now *invite them* most cordially to join heart and hand in the attempt.

“Who can tell what the consequence of such an united effort in prayer may be? Let us plead with God the many gracious promises of his word, which relate to the future success of his gospel. He has said, ‘I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock,’—Ezek. xxxvi. 37. Surely we have love enough to Zion to set apart *one hour* at a time, twelve times in a year, to seek her welfare.”

William Carey became pastor of the church at Moulton in 1786. That church belonged to the Northamptonshire Association. Mr. Carey’s attention had been early directed to missions, and it cannot be doubted that the monthly concert for prayer strengthened his convictions and desires. “His heart appears to have been set upon the conversion of the heathen,” (we quote the “Periodical Accounts,”) “before he went to reside at Moulton. It was there he wrote the work which he afterwards published, entitled, ‘*An Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen;*’ and his conversations, prayers, and sermons, were mostly accompanied with something relative to this subject. He possessed at the same time, a great thirst for geographical knowledge, and a remarkable aptitude at learning languages, so that his most intimate friends were for several years past

induced to think that he was formed for some such peculiar undertaking.

His desire that a Society might be established amongst his connexions, for the propagation of the gospel among the heathen, and that *he* might have a share in that important service, continued and increased, till at length, in the year 1791, being at a meeting of ministers at *Clipstone* in *Northamptonshire*, after two discourses had been preached by brother Sutcliffe and brother Fuller, on *Jealousy for the Lord or Hosts*, and *the pernicious influence of delay*, he proposed a question, 'Whether it were not practicable, and our bounden duty, to attempt somewhat toward spreading the gospel in the heathen world?'

As the public service had been attended with more than ordinary solemnity, so this consideration was managed with a good degree of serious and earnest concern to exert ourselves for the enlargement of the kingdom of our Lord. But the chief thing then agreed upon was, to desire brother Carey to draw up his thoughts on the subject, and publish them. At the next Association of the Baptist Churches, at *Oakham*, June 16, 1791, it was requested by the ministers who had been present at *Clipstone*, that brothers Sutcliffe and Fuller would print their Sermons above referred to, with which request they complied, and these were followed some months afterwards by brother Carey's '*Enquiry*,' &c.

At the next Annual Meeting of the Association, at *Nottingham*, May 31, 1792, brother Carey preached a very animating discourse from *Isaiah* liv. 2, in which he pressed two things in particular, as expository of "lengthening our cords, and strengthening our stakes," viz., (1.) That we should *expect* great things; (2.) That we should *attempt* great things. After public worship was over the subject was revived, and a resolution made, 'That a plan be prepared against the next ministers' meeting at *Kettering*, for forming a Society among the Baptists for propagating the gospel among the heathen;' and brother Carey generously proposed to devote whatever profits might arise from his late publication, to the use of such a Society."

The Society was formed at *Kettering*, October 2, 1792. Twelve persons were present at its formation, and their united subscriptions amounted to £13 2s. 6d. sterling.

Mr. Carey was the first missionary. Accompanied by Mr. Thomas, who had already been to Bengal in another capacity, he sailed for Calcutta, June 13, 1793. They landed in November following, and immediately commenced their arduous undertaking. For several years they laboured under great difficulties, discouragements, and privations: in fact, seven years elapsed before success began to cheer them. Krishn, the first converted Hindu, was baptized Dec. 28, 1800. The "door of faith" being opened, others entered in, and Christian churches were formed at Serampore and Calcutta, from which places missionary efforts were directed to other parts of India.

Reinforcements of missionaries were sent from time to time, as funds were provided. We give the names of the first twelve:—

1793—William Carey.....	died ...	1834
“ —John Thomas.....	“ ...	1801
1796—John Fountain.....	“ ...	1800
1799—William Ward.....	“ ...	1820
“ —Daniel Brunsdon.....	“ ...	1801
“ —William Grant.....	“ ...	1807
“ —John Marshman.....	“ ...	1838
1802—John Chamberlain.....	“ ...	1822
1803—Joshua Rowe.....	“ ...	“
“ —William Moore.....	“ ...	“
“ —Richard Mardon.....	“ ...	1812
“ —James Biss.....	“ ...	1806

As soon as Mr. Carey had acquired a competent knowledge of Bengali, he began to translate the New Testament into that language. The first edition was printed in 1801. Other portions of the Scriptures followed in succession. The establishment of a College at Fort William, Calcutta, led to the appointment of Mr. (then Dr.) Carey as Professor of Bengali, and subsequently of other languages. His intercourse with learned natives enabled him to secure valuable assistance in the great enterprise to which he had devoted himself, and to translate the word of God, in whole or in part, into very many of the languages of the East. Dr. Marshman and Mr. Chamberlain rendered important aid in this department. The late Dr. Yates was peculiarly eminent as a translator.

The Scriptures have been translated and printed by the Baptist Missionaries, in whole or in part, in the following languages:—Affghan—Modern Armenian—Assamese—

Battak—Belochi—Bengali—Bhoguleundi—Bhikaneera
 Blutneera—Brnj—Burmese—Chinese—Cingalese—
 Cujurathi—Gurwhali—Haroti—Hindui—Hindusthani—
 Javnesse—Jumbu—Jugapura—Kanoj—Kashmere—
 Khassi—Kumaon—Kunkunu—Kusoli—Kurnata—
 Mahratta—Malay—Marwari—Mugudh—Multani—
 Munipura—Nepaulese—Ooduyuro—Onjein—Orissa—
 Palpa—Persian—Sanskrit—Sikhi—Sindhi—and Teloo-
 goo. The number of volumes issued, up to April, 1845,
 was 629,270.

The mission to Jamaica was commenced in 1813. The Rev. John Rowe was the first missionary to that Island. How glorious has been the success of that mission, is known to all the churches. The names of Coultart, Mann, Burchell, Phillippo, Knibb, and many others, will be transmitted to future generations, as the best benefactors of the negro race.

In reference to the results of the Baptist Mission in Jamaica, Mr. Joseph John Gurney thus writes, in his "Winter in the West Indies :"—

"The Baptist Missionaries in Jamaica, for many years past, have been the unflinching, untiring friends of the negro. No threats have daunted them, no insults or persecutions have driven them from the field. They are now reaping their reward, in the devoted attachment of the people, and the increasingly prevalent acknowledgment of their integrity and usefulness."

Speaking of the general improvement of the island, Mr. Gurney thus writes :—"But while these points are confessedly of high importance, there is a fourth, which at once embraces and outweighs them all—I mean the diffusion of vital Christianity. I know that great apprehensions were entertained, especially in this country, on the cessation of slavery: the negroes would break away at once from their masters and their ministers. But freedom has come, and while their masters have not been forsaken, their religious teachers have become dearer to them than ever. Under the banner of liberty the churches and meeting houses have been enlarged and multiplied—the attendance has become regular and devout, the congregations have in many cases been more than doubled—above all, the *conversion of souls* (as we have reason to believe) has been going on to an extent never before known in these Colonies. In a religious point of view, as I have before hinted, the wilderness in many places has begun to

blossom as the rose. 'Instead of the thorn *has* come up the fir-tree, and instead of the briar *has* come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.'

The mission to Ceylon was commenced in 1812;—to Java, 1817;—to Sumatra, in 1818;—to Honduras, in 1822;—to the Bahamas, in 1833;—to Africa, in 1840.

Since the formation of the Society, there have been sent out or accepted 195 missionaries, more than one-half of whom are permitted still to aid the mission cause in foreign lands.

COMPENDIOUS VIEW OF THE MISSION.

EUROPE.

France.—Stations, 3; missionaries, 2; female missionaries, 2; members, 10.

ASIA.

India.—Stations, 46; Missionaries, 32; female missionaries, 14; native preachers and teachers, 51; members, 914; day-schools, 39; scholars, 1867.

Asiatic Islands.—Stations, 24; missionaries, 6; female missionaries, 3; native preachers and teachers, 20; members, 530; day-schools, 39; scholars, 1257.

AFRICA.

Stations, 9; missionaries, 8; female missionaries, 15; native preachers, 11; members, 80; day-schools, 4; scholars, 200; Sunday scholars, 500.

AMERICA.

WEST INDIES :—

Jamaica.—Stations, 87; missionaries, 31; female missionaries, 30; native preachers and teachers, 40; members, 34,000; day-schools, 50; scholars, 5,000; Sunday-schools, 50; scholars, 9,000.

Bahamas.—Stations, 29; missionaries, 3; female missionaries, 3; native preachers and teachers, 31; members, 2,453; day-schools, 8; scholars, 465; Sunday-schools, 1,389.

Trinidad.—Stations, 5; missionaries, 2; female missionaries, 2; native preachers, 2; members, 52; day-schools, 2; scholars, 95; Sunday-schools, 80.

Hayti.—Stations, 3 ; members, 48.

Honduras.—Stations, 5 ; missionaries, 3 ; female missionaries, 3 ; native preachers, 2 ; members 122 ; day-schools, 5 ; scholars, 350.

Canada.—Seven stations (including Tuscarora). Eight missionaries (including the President of the Baptist College, Montreal.)

Total :—218 stations ; 95 missionaries ; 72 female missionaries ; 157 native preachers and teachers : 38,609 members ; 137 day-schools ; 9,225 scholars ; 10,969 Sunday-scholars

These particulars are taken from the Annual Report for 1845.

The contributions to the Baptist Missionary Society, received in England from the formation of the Society to March 31, 1845, amounted to upwards of £560,000 sterling—or, \$2,240,000. The annual expenditure exceeds £20,000 sterling.

* * * Should any friends be desirous of aiding the propagation of the gospel among the heathen, by means of the Baptist Missionary Society, their contributions may be transmitted to the Rev. J. M. CRAMP, A.M., Montreal, by whom they will be forwarded to England.

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ROLLO CAMPBELL, PRINTER.

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